

# CHRISTIAN TELESCOPE.

VOL. 2.

"WE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

## REVIEW OF MR. FISK'S EXAMINATION.

(CONTINUED FROM PAGE 15.)

As Mr. Fisk has been somewhat prolix in his quotations and remarks upon the subject of Christ's *second advent*, and as he appears to be sensible that his theory essentially depends upon his success in placing this event at a period far distant, we think it expedient to consider all the passages he has cited, in their order, to show how completely he has failed of the success which he anticipated.

The testimony to which we shall first call the attention of the reader, in this number, is St. Matt. xxiv. 29, 30, 31, 34. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Rev. i. 7. "Behold he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all the tribes \* of the earth shall wail because of him. Even so, Amen."

In these passages, the reader will readily discover such a perfect similarity in the description of the Saviour's coming, as to leave no rational doubt that they both refer to the same event, and to the same period. The declaration, that he shall come in the *clouds* of heaven, and that *all the tribes of the earth* shall *mourn*, or *wail*, leaves not the least room, even for the cavils of the most *sophistical* mind. Now Mr. F. acknowledges that the latter of the passages above quoted—Rev. i. 7. refers to the *second coming of Christ*, *EMPHATICALLY so called, to judge the world*. Having, therefore, shown that both the passages refer to the same coming, and having the unequivocal declaration of Christ that they should be fulfilled in the days of that generation, we have the confession of Mr. F. himself, that the *second coming* of Christ has already transpired: Nor can he evade this conclusion, without a direct contradiction of the words of Christ.

\* We have rendered the Greek word *PHULAI*, tribes, in this text, because this is its proper signification; and besides, the same Greek noun is rendered tribes, in St. Matt. xxiv. 30, as above quoted.

The next testimonies, in the order of this subject, are from the writings of the apostle Paul: I. Thess. iv. 14—17. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord."

We shall not detain the reader with a laboured exposition of the figurative parts of this language, but merely attend to those parts which relate to the time of Christ's coming, as this, and this alone concerns the argument before us. Observe then, that the apostle saith, *we which are ALIVE AND REMAIN UNTO THE COMING OF THE LORD, &c.* From this it is evident that St. Paul expected that himself and some of his brethren would live to see the event take place, of which he was writing; namely, the *second coming* of Christ. But according to Mr. F.'s repeated assertions, this apostle must have been mistaken. The apostle expresses himself with great confidence, when he designates the time of his Master's coming: —*For this we say unto you by the word of the Lord:* But Mr. Fisk says, "*we know*," (speaking of the events connected with the coming of the Saviour,) *that they have not transpired*; or words to the same effect. We have already produced the testimony of Christ, and of St. Paul, which are in direct opposition to the declarations of our examiner: And the reader must determine for himself whether Mr. F. is entitled to *more credit* than both Jesus and St. Paul. —*Positive assertion, and empty declamation* seems to be the order of the day with Mr. F. instead of offering his opinion and his arguments with the modesty which is so desirable in the character of an evangelist: We are perfectly willing, however, that such assertions should pass for their real value.

Another passage which Mr. F. quoted to prove that the *second coming* of Christ was not to take place till the destruction of the material world, or the end of time, is in II. Thess. i. 7, 8. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Here we wish to ask, is there a single expression in this quotation which authorizes us to place the period of Christ's *second coming* at the *end of time*? After the most careful examination, we can find none. Was the apostle here writing of a *different coming* from that of which he had written to the Thessalonians in his preceding epistle? There is not a shadow of evidence to support the conclusion

that he was. Again,—by comparing the language here used with St. Matt. xvi. 27, 28. xxiv. 31. St. Mark viii. 38. and St. Luke ix. 26. where his coming is described to be in the glory of his Father, *with his holy angels*, no man, we think, can fail to identify them as referring to the same *time* and *event*: And the Saviour has limited the time in these passages, to the *days of the generation* in which he lived on earth. Mr. F. therefore, by carrying the period of his coming to a time yet future, does it *without the authority of inspiration*, and in defiance of the plain testimony of the Son of God.

The next passage, to which Mr. F. refers us, is Heb. ix. 28. "So Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time without sin unto salvation."

In this passage, the apostle has not, as in other instances, been careful to designate the precise period in which the Saviour should make his appearance; although no expressions are employed which imply that he was speaking of a different coming: So that the text proves nothing in favour of Mr. F.'s hypothesis. If salvation were the *exclusive blessing* of a future state, and not to be enjoyed in *time*, the text might be thought to favour the views of our opponent: But this will not be pretended, in the face of so much testimony as the scriptures afford on this subject. That those who looked, by faith, for the coming of Christ, according to his predictions, were *saved* by a *great deliverance* from the complicated woes which fell on the unbelieving house of Israel, is a truth amply attested by the voice of history: And we may add, the blessing of spiritual comfort, and "*the peace of God which passeth understanding*," was the salvation which the believers enjoyed at that alarming and eventful period.

Mr. F. directs the attention of his readers to I. Cor. xv. 23. "But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." From this language he infers that the resurrection of the dead was to take place at the second coming of Jesus. But does the apostle state this? we answer, no: he only assures his brethren that those who were Christ's (disciples) at the time of his coming, should be the *first*, after him, in the *order* of the resurrection. But he does not attempt to fix the time of Christ's second advent; for this had already been settled by the declarations of Christ himself; and which we have before noticed. So far is the apostle from favouring Mr. F.'s theory, in the passage before us, that his whole argument is directed to prove the resurrection of *all mankind*, to a state of *glory and immortality*; as the reader may see for himself, by carefully perusing the whole chapter.

Our examiner has referred us to St. Matt. xxi. 31, as containing an account of the *second coming*. This must have been, either a typographical error, or an

effect of inadvertence in the writer, as the Saviour was here treating of an entire different subject. Possibly Mr. F. might have been a little perplexed with the testimony of Christ, in another instance, and by a slight mistake, quote Matt. instead of St. Luke xxi. 27, 32. "And then shall they see the Son of man coming in a cloud, with power and great glory. Verily I say unto you, this generation shall not pass away till all be fulfilled." Here the time of the *second advent* is particularly marked out, and *limited to that generation*. The reader is particularly requested to examine the whole chapter, as it clearly points out what Mr. F. has so positively denied; namely, the punishment of the wicked in this world. The reader is also requested to compare this chapter with St. Mark xiiith chap. and St. Matt. xxivth chapter; and we think he will be less liable to be deceived by the *empty assertions* of our examiner.

In Acts i. 11. there is a passage which Mr. F. has brought forward to prove that the second coming of Christ is still future. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This event, Mr. F. asserts, has never transpired. But how was Jesus taken up from them? The answer is furnished in the 9th verse. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Now compare this description with the manner of Christ's coming, as explained by himself, St. Luke xxi. 27, above quoted, and the reader will see that the dispute is not between the reviewer and Mr. Fisk, but between Mr. Fisk and the Saviour of the world.—With him, therefore, we shall leave our examiner to settle the controversy upon this point.

One quotation more will complete the catalogue which Mr. F. has pressed into his service, on this subject. II. Pet. iii. 4. "Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation." This, the apostle tells us, is the language which scoffers would use. But why should scoffers use such language? If the scriptures taught that the *second coming* of the Messiah was not to take place till the end of the material world, there would be no room for scoffers, tauntingly to ask, *Where is the promise of his coming?* For in such case, they could not plead that the event was *promised or expected*, till the end of time:—But when scoffers read, in diverse places of the New Testament, the promise of his coming in the days of *that generation*, to reward both the virtuous and the sinner; and at the same time, hear the professed ministers of Christ declare that this promised event has not yet taken place, they have just as much reason to *scorn* at the promise as they have to give any credit to the testimony of such ministers. And we entertain no doubt that the attempts of modern theologians, to put *far away* the time of the second advent, has, and will give great occasion for infidelity to triumph. Let Mr. F. therefore, be cautious how he treats this subject in future, lest it should be his unhappy lot to become the *acknowledged* patron of infidelity.

A few unlimited words, such as *all nations, the world, every man, &c.* upon which Mr. F. has indulg-

ed some remarks, which does him very little credit; we beg leave to inform him, that we think we understand as well as he does. Nor need we be told that such terms are sometimes used in a restricted sense: and always so, when the context limits their meaning, or the subject plainly requires that they should be so restricted.

Having laid before our readers the plain testimony of holy writ, showing that the *second coming* of Christ was to take place in the days of the generation among whom he was crucified, we leave it for them to decide whether the preference is to be given to the word of inspiration, or to the assertions of our examiner.

(TO BE CONTINUED.)

#### FOR THE CHRISTIAN TELESCOPE.

#### SOPHISTRY.

It is surprising that Unitarians and Universalists maintain their ground against the Orthodox controversialists, almost entirely by means of *sophistry*; which it seems they are chargeable with in most of the arguments of which their reasoning is composed. But, however, it is high time for them to begin to look about themselves, for their craft begins to be in danger. The great and well-known regard of the orthodox for the good of souls has prompted them to the utmost vigilance and faithfulness in their duty, and they have stood upon the walls of Zion and sounded the alarm: the warning is given to the people, that as they value their eternal welfare, they must beware of the artful *sophistry* of the modern infidels, who are the emissaries of Satan, to effect the delusion and destruction of human souls. The people begin to be informed of the impositions which the infidels have so successfully practised upon them, and it is of no avail to use *sophistry* any longer. It is instantly discovered by the eagle-eyed defenders of the infallible creeds, and they know and love their duty too well not to let the people know it. If any one doubts the truth of this let him read the orthodox books, pamphlets, magazine communications, &c. Let him hear their pulpit discourses, their publick disputations and private argumentations, and with all this their admonitions and exhortations to their people, both publick and private, and he will soon be satisfied that *sophistry* is a burden, and an important one too, of their written and oral communications. By their warning and instructions they have saved from delusion and destruction thousands of the unwary, and many who had begun to be contaminated with the subtle plausibility of Unitarians and Universalists, in their *sophistical* reasoning, have been plucked as brands from the burning fire. Alarm has been excited in the minds of many to the degree that no bribe can hire them to read or hear any of the infidel *sophistry*, and the moment an orthodox divine, or influential layman denounces every thing written or spoken as *sophistry*, it is at once condemned and rejected as unworthy, even examination, or consideration.

It is therefore necessary that something should be substituted in lieu of *sophistry*, otherwise the cause of modern infidels must go down, and they will never effect the ruin of either the *elect*, or *non-elect*; and so their whole scheme be frustrated entirely. To

deny that their reasoning is *sophistry* will never do, for they will not now be believed by every body, since people have become so well informed that the most *illiterate*, and even *boys and girls, of ten, twelve, and fourteen years old* can dispute successfully with a grey-headed sage of three score and ten, and in spite of any thing, confound him by only informing him that his reasoning is *sophistry*. No—No, it is all in vain to deny what every body, great and small, knows to be a fact.

As to maintaining their ground, by sound, reasonable, scriptural arguments, they might as well endeavor to eclipse the meridian sun; for those who know all about the matter have long ago unanimously decided that it is wholly impossible. The best policy they can adopt, now that they are exposed, is to secure themselves and all they have got within their own intrenchments, for they can proceed no further. To attempt to drive from the field, those veterans who defend the faith once delivered to the saints, with such masterly ability and success, would only be hazarding every thing in a *hopeless* conflict. The Orthodox may congratulate themselves in the present favourable prospects, which leave little room to doubt complete success.—Appearances are certainly auspicious.

Few people will be carried away from the truth so far, by *sophistry*, as to believe there is any inconsistency in the doctrine of the trinity. Instead of being thrown into distracting doubt and uncertainty by Unitarian *sophistry*, they will indeed rest confidently assured that *three* positively *distinct individuals* are at the same time, absolutely but *one indivisible individual*. The idea that a father and son are coeval, as two distinct beings; or in other words, that a son existed as *early* as the being who is his Father had an existence, bids fair to become incontrovertible, because, whether the Unitarian use his *sophistry* to overthrow it or not, makes no difference: it is self-evident, and the common sense of mankind will not be wheedled out of so plain a truth. The good sense and understanding which people manifest of late puts it entirely beyond doubt, that neither *sophistry* nor *human reason* will prevail a hair's breadth against the undeniable consistency and justice of punishing an innocent being for the crimes of guilty ones, and in their room and stead. This orthodox dogma has not been left unguarded; it has been fortified with the impregnable bulwarks of truth as well as every article of the divine creed.

The *sophistry* which has been artfully and successfully employed to make the simple and weak-minded imagine there is inconsistency in the idea that the indivisible divisible Trinity was infinitely angry with mankind in respect to the first person, and yet in respect to the second, so conciliating and merciful that the second would and did endure the utmost fury and vengeance of the first, so as thereby to bring about a satisfaction of divine justice, and to effect reconciliation and pacification in the first person. This *sophistry*, observe ye, is completely defeated, and every good man is as perfectly satisfied of the consistency of this idea as if there had never been a Unitarian on earth. Then again, there is the idea that the Almighty was infinitely offended at the

transgression of man which he wisely foreordained should take place, just exactly when, and in the manner it did. *Sophistry*, for a while, prevailed so far as to make some well-meaning people think it was unaccountable and inconsistent to the last degree that God should be infinitely offended at what he foreordained and expected, and at what also was promotive of the best good of the universe, and the highest glory of himself; but the charm is broken: the people have been warned of their danger, and *sophists* and *sophistry* are all in the ditch together.

As respects unconditional election and reprobation, the Universalist *sophists* have laboured incessantly and arduously, and exerted their cunning to the utmost for half a century to overthrow this pillar of the truth; and it is true they have deceived a few so much as to make them give up half the truth; that is, reprobation; but their mischief is not going to proceed.—The orthodox watchmen have cried against their *sophistry*, and people will not be deceived, since this good old Calvinistic pillar of truth is safe. It is no longer of any avail to say, it is a partial and unmerciful doctrine, for all good people in their senses must see that it is obviously the reverse.

The truth of the idea that sin is *infinite*, because God is *infinite*, in one or all his attributes, though furiously assailed by Universalian *sophistry* for a long time, is now, instead of being shaken in the least, better established and more secure than ever. This being thus established, the doctrine of endless punishment which is founded on it must also remain unshaken and firm as the very pillars of heaven.—Therefore the glorious truth, that God will punish the finally impenitent, in the infinite plenitude of his benevolence, mercy and wisdom to all eternity, thereby promoting the best good of all his creatures, will be believed by all the saints, scattered towards the four corners of the universe, and that without a doubt, and with joy unspeakable and full of glory. That *sophistry* which has bewildered people so much with asking—"who is to be benefitted by the endless torments of the damned? Is it promotive of the glory of God to have so many rebellious creatures in existence, constantly blaspheming his holy name? Is not their punishment unmerciful? Is it not out of all proportion to punish men to all eternity for what they do in a few years? Is it truly for the good of all God's creatures, when so many never receive any good at all from it? Is it not a horrible doctrine?" &c. &c. Such *sophistry* has prevailed long enough, and all the negative and affirmative reasoning of the infidels, Unitarians and Universalists, must perish together. And now, though they write more folio volumes than there are leaves on the trees, and argue more centuries than this world has existed, (thanks to the disinterested orthodox controversialists, the greatest and best friends of human souls!) they will avail nothing with the undeceived multitudes: For they have been told what is *sophistry*, and will avoid it.

NIDA UOLLAB.

#### REMARKS.

The frequent use of the word *sophistry* in the foregoing communication, it is hoped, will convince our orthodox Brethren that something more is neces-

sary to satisfy the inquiring, than the mere charge of *sophistry*; and that it may lead them to explain what they mean by the term. We are fully satisfied that this term is frequently used by professors of religion, without a knowledge of its real import: And if they would make themselves acquainted with the meaning of the term, they would find less occasion for its use. For even blockheads in theology frequently use this term to fill a vacuum in discourse, which they have not good sense enough to supply by any other language.—Ed.

#### FALSE PIETY.

*On a strong propensity to secure the applause of the friends of missions, with a due regard to honesty and justice.*

Nearly all the religious periodical publications in our country have been teeming with what are called *very laudable* examples of disinterestedness and generosity, in favour of the missionary cause. We have no objections to any fair, consistent and honest means which may be adopted to evangelize the inhabitants of *Heathen countries*; and should heartily rejoice to know that the name of Christ was pronounced with a sacred rapture by every human tongue. But we cannot justify the measures which are adopted by the board of missions, for obtaining large sums of money to carry their schemes into operation. It is a well attested fact, that many of those who have contributed to the *missionary fund* have either deprived their families of some of the necessities of life to do it, or wronged their neighbours out of their just dues. This, it is fair to conclude, would not be done, were it not for the pressing importunity of *missionary collectors*, or the expectation of seeing their names *emblazoned in the publick prints*, and hearing their pious seducers lavish the most flattering encomiums upon their zeal for, and devotion to the welfare of souls. By thus stimulating their pride and gratifying their love of praise, they are tempted to overleap the boundaries of honesty to obtain that gratification.

The following narrative and observations, thrown together by the Editor of the (Philadelphia) REFORMER, are a striking illustration of these remarks.

A few years since, the *New-York Missionary Register* published a letter from a Mr. Bliss to the Treasurer of the United Foreign Missionary Society, enclosing 11 dollars, handed him by the "Rev." A. Peters, of Bennington, (Vermont,) from a labouring man, with a request that he would transmit it, and "conceal his name." The account, as published in the Register, proceeded to state, that this labouring man saved 75 cents of it by working on the 4th of July—1 dollar by denying himself and family the use of ardent spirits—1 dollar by not wearing a neck-handkerchief—1 dollar 26 cents by having his fullled cloth only coloured, not dressed; and another item of four dollars by wearing, himself and family, thick shoes.—The motive for publishing this account, as avowed by the Editors of the *Register*, was, "that others might be induced to follow so WORTHY an example."

Now for the "worthy example," and the man's piety.

The Editor of the *Bennington Gazette* afterward made the following statement: "While this man was thus 'doing penance and starving his body,' he sold a piece of land and took his pay; but, before the grantee could get his deed recorded, a creditor of the donor attached the same piece of land, and

secured his title—leaving the honest purchaser without remedy." The *American Watchman*, in commenting on the above circumstance, observes—"It exhibits an instance of the grossest dishonesty and hypocrisy, and strengthens us in the belief we have hitherto entertained, that spiritual pride, love of fame, and other equally impure motives, are the incentives which influence the greater part of those engaged in educating men for the ministry, and sending missionaries to the heathen."

*Occasioned by seeing Mrs. Allen shortly after the death of her child.*

I saw a mother, and her cheek was pale,  
Her eye was tearless, but it told a tale  
Of deep distress, for a dear child, no more,  
Her heart was bleeding from its inmost core.  
Mournful and slow her footsteps back she trod  
To her lone dwelling, once a blest abode,  
For then that sweet and interesting child  
Would lisp her name, in accents soft and mild,—  
Would climb her lap the envied kiss to share,  
Imprinting kisses on a face most dear:  
Her chairs deserted, now, and ev'ry place,  
Looks blank and dreary, all an empty space.  
Weep if thou canst, 'twill ease thy troubled  
breast,

By sorrow's burden heavily oppress'd;  
For tears can lighten much the load of woe,  
As showers refresh the earth on which they flow.  
But for thy lovely child, thou must not weep;  
Death is to her but a sweet gentle sleep,  
Which bears her spirit gloriously away,  
To the bright realms of everlasting day.

ELIZA.

#### SELECTIONS.

#### WICKLIFF'S TRANSLATION OF THE PRODIGAL SON.

OLD ENGLISH.—Our common version of the bible was made in the reign of James the first. The earliest English translation was Wickliff's, finished in 1381. Wickliff's translation of the Prodigal Son, is considered an example of the best English style of that time—Wickliff's English, obsolete as the orthography is, is intelligible; and this specimen serves to illustrate the change produced in our language in the two centuries which elapsed between the reigns of Richard the second and James the first of England.

"A man had twey sones; and the younger of hem seide to the fadir, "Fadir, geve me the porcoun o catel that fallith to me; and he departide to hem the catel. And not aftir manye dayes whenne alle thingis werein gederid togider, the yongere sone went forth in a pilgrimage into a fer cuntree, and ther he wastide his goods in lyving lecherously. And after that he hadde endit alle things a strong hunger was made in that cuntree, and he began to haue nede. And he went and drough him at oon of the cyteseynes of that cuntree, and he sent him into his toun to feed swyn. And he couitede to fille his womb of the coddis that the hoggis eten and no man gaf him. And he turnede agen into himself, and saide, 'How manye hirid men in my fadir's had plenty of looues, and I perisch here thourou hunger!'

I shall rise up and go to my fadir and I schal seye to him, fadir I haue syned into heune and before thee, and now I am not worthi to be clepid thi sone ; make me as oon of thin hirid men.' And he rose up and came to his fadir ; and whanne he was yet afer, his fadir sigh him, and was stirrid by mersy, and he rand and fel on his keek and hisside him. And the sone seide to him, 'Fadir, I haue synned into heune and before thee, and now I am not worthi to be clepid thi sone.' And the fadir seide to his seruantis Swithe bryngye ye forth the first stole, and clothe ye him, and gyue ye a ryng in his hond and schoon on his feet. And bryngye ye a fat calf and cleygh ye, and ete we and make we feest ; for this my sone deed and hath lyued agen, he perischide and is founden.' And alle men bigunnen to ete. But his elder sone was in the field, and whanne he cam, and neighe to the house, he herd symfonye and a croutle. And he clepide oon of the seruantis, and axide what these things weren. And he seide to him 'thi brother is comen and thi fadir slough a fatt calf, for he resseyued him sale.' And he wus wrooth and wolde not come yn ; therfore his fadir gede out and bigon to preye him, and he seyde 'lo so manye yeeris I serue thee and I neuer brak thi commandement, and tho neuer gaue to me a kide that I with my frendis schulde have etum. But after this thi sone that hathe deuourid his substance with hooris, cam, thou has slain to him a fat calf.' And he seide to him 'sone, thou art euermore with me, and all my thingis be thine, But it bihoste to make feste and to haue joye, for this thy brother was ded and lyude agen, he perischide and is foundun.' \*\*\*

\* Wickliff's Testament ; Baker's edition, p. 76.

#### ASSOCIATIONS.

The Eastern Association of Universalists assembled according to adjournment in Wayne, Me. July 6, 1825, heard six discourses ; received the societies in Wayne, Buckfield, Jay, Levant, Camden, Union, Dover, Foxcroft and Sangerville into fellowship ; ordained Brs. George Bates, Thomas Dolloff and Henry Hawkins ; granted letters of fellowship to Brs. Alexander Hatch and Taylor Whittier ; appointed Brs. R. Streeter and S. Cobb to represent the Association in the next General Convention, and adjourned, to meet again by divine permission, in Ux-  
ton, on the 28th and 29th days of June, 1826.

The New-Hampshire Universalist Association met at Hancock, N. H. June 7, 1825 ; organized the council ; heard five sermons ; granted a letter of fellowship to Br. Lyman Maynard ; ordained Br. Warren Skinner ; appointed Brs. W. Skinner, C. Hudson and S. C. Loveland a committee to form a constitution for the government of the Association, and adjourned to meet by divine permission, at Jaffrey, N. H. on the second Wednesday and Thursday in June, 1826—*Ch. Repos.*

MR. BALFOUR has called on DR. BEECHER to answer his Inquiry, because the *orthodox* are dissatisfied with Mr. Sabine's attempt, and because the Doctor is a subtle polemic and the champion of the evangelicals in New England. Mr. Balfour considers the Doctor vanquished by his book and conscious that he is vanquished, or holden by a rule he has adopted in reference to Unitarians, to reply to it with all readiness, as it has been before the public eighteen months. Time will determine what course will be chosen, though it is expected the Doctor will take less notice of this request than did Professor Stuart of Mr. Balfour's letter.

#### THE SLUGGARD'S ADDRESS TO TIME.

BY A LADY OF VIRGINIA.

"A little more slumber, a little more folding of the hands to sleep." PROV.

Oh, Time ! why hast thy ceaseless pinion  
So early broken sleep's dominion ?  
And rous'd me from a tranquil pillow,  
To toss on life's tempestuous billow ?  
Why, when my eyes were sweetly sleeping,  
Should they awake ?—perchance to weeping ?  
'Tis true I see the tints of morning,  
With golden light the hills adorning ;  
While nature's face, so sweetly smiling,  
Is to my drowsy sense beguiling—  
And now I see day's glowing fingers,  
Sweep o'er the space where darkness lingers ;  
While all around is rob'd in brightness,  
And many a heart awakes to likeness !—  
Yet still, O Time ! I shun to-morrow,  
For oft it brings increasing sorrow !  
When hearts are sad, and eyes are tearful,  
Thy progress, Time, is ever fearful !

But hark ! I hear a voice of warning,  
That mingles with the voice of morning ;  
It comes from Time ! who oft advises,  
As on unwearied wing he rises.

" And who is this, my course arraigning,  
While o'er his head the hours are waning ?  
Rash mortal ! cease thy vain protesting,  
And know that Time is never resting.  
Rouse then, while I am swiftly sailing,  
Nor pause until my strength is failing !  
To-day is thine, to-morrow slumbers,  
Perchance may never wake to numbers !  
Hours, days and years are swiftly fleeting,  
They pause not for a cheerful greeting—  
While sleep in careless ease reposes,  
I gather from his cheek youth's roses ;  
And o'er his slumbering temples sprinkle  
Care's wint'ry frost, and age's wrinkle.  
Then wake to life, while duties call thee,  
Nor skrink from cares that must befall thee ;  
Man bears not sorrow's burden single,  
But hopes and comforts with it mingle ;  
To-day the bud of joy is blooming,  
To-morrow sees its flower consuming,  
And all arcund is ever changing,  
While thoughts and wishes still are ranging.  
Haste then, to choose that path before thee,  
Where heav'n's approving smile is o'er thee.  
Seek for the sole, true source of pleasure,  
That flows for all in ceaseless measure ;  
Fill well the hours that life affords thee,  
And take the good that heaven accords thee ;  
So, when thine earthly course is ended,  
And Time's swift flight to thee suspended,  
Eternal joys above may meet thee,  
And kindred saints arise to greet thee !"

#### MARRIED,

In Taunton, 25th ult. Joshua A. Wood, Esq. to  
Miss Frances A. Hodges.

#### DIED,

In this town, on Sunday last, Mr. David C. Atwood, of Georgia, in his 30th year.

On the 26th inst. Miss Mary D. Atwell, eldest daughter of the late Mr. Amos M. Atwell, in her 22d year.

On the 25th ult. Esther Robinson, infant daughter of Mr. Peleg W. Gardner, aged 8 months and 14 days.

On Tuesday morning last, Miss Anstis Field, in her 35th year.

On Wednesday evening last, Mr. Isaac Bullard, aged 54 years.

On Thursday last, Mr. John Green, belonging to Boston, accidentally killed while at work, by the falling of a pile of boards.

In Pawtucket, 24th ult. the only daughter of Mr. John Shepard, aged one year and six days.

In Pawtucket, on Wednesday evening last, Miss Sarah-Ann Fiske, of this town, aged 41 years.

In Uxbridge (Mass.) Colonel Samuel Craggin, aged 87.

*Communicated.*—Died in Carver, 12th of July last, Mrs. Hannah, wife of Mr. John Bent, Jr. aged 24 years. Mrs. Bent through life sustained a good character. She often contended for the faith once delivered to the saints, but met with great opposition in the place where she lived. Her opposers often told her it was a good doctrine to live by, but not to die by : But she found it quite the reverse ; for as she drew near her end, her faith strengthened. In her last moments she told her friends that death had no terrors for her. She bade adieu to all here below, confiding in the promises of JEHOVAN, to Abraham, that all nations, families and kindreds of the earth should be blessed in his seed.

**OBITUARY.**—The subject of this notice, Mr. John Wallace Ritch, who departed this life on the 30th ult. in the 25th year of his age, was formerly of Long Island, N. Y. He had resided in this town for about two years, and sustained a reputation for industry, faithfulness and moral integrity, which stands entirely unimpeached. He was kind, affable and obliging, and a steady attendant on publick worship. On his first arrival here, in conversations at different times, he informed the writer that he had been brought up in the Calvinistic sentiments, was a member of a church in New-York state, that shortly after he made a profession, he began an examination of the sentiments he had embraced, which at first resulted in strong doubts of their truth ; having received but little satisfaction in believing he was one of the elect to the exclusion of others, and being a *sincere* believer in the doctrine of endless misery, he was much tried in his mind and at times his misery was very great, and it was not till his arrival in this town, that the glorious gospel of the Son of God enlightened his beclouded mind, and communicated its resplendent power to the joy of his heart. The belief in the gospel of *impartial grace*, rendered him serene and tranquil during a painful illness, and we trust he is now realizing what his faith led him to anticipate. In his sickness every attention was given, and on the lady, at whose house he resided, too much praise cannot be bestowed, as well as on several of the young gentlemen who resided in the same family : But physician and friends could not save from the power of the grave. Though no relatives in this section of the country mourn his early exit, yet his virtues will live in the memory of many who knew his worth. His funeral was attended on Wednesday by a large number of sympathizing friends.

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